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Designed Expressly for the Education and Elevation of the Young.

GEORGE Q. CANNON, EDITOR.

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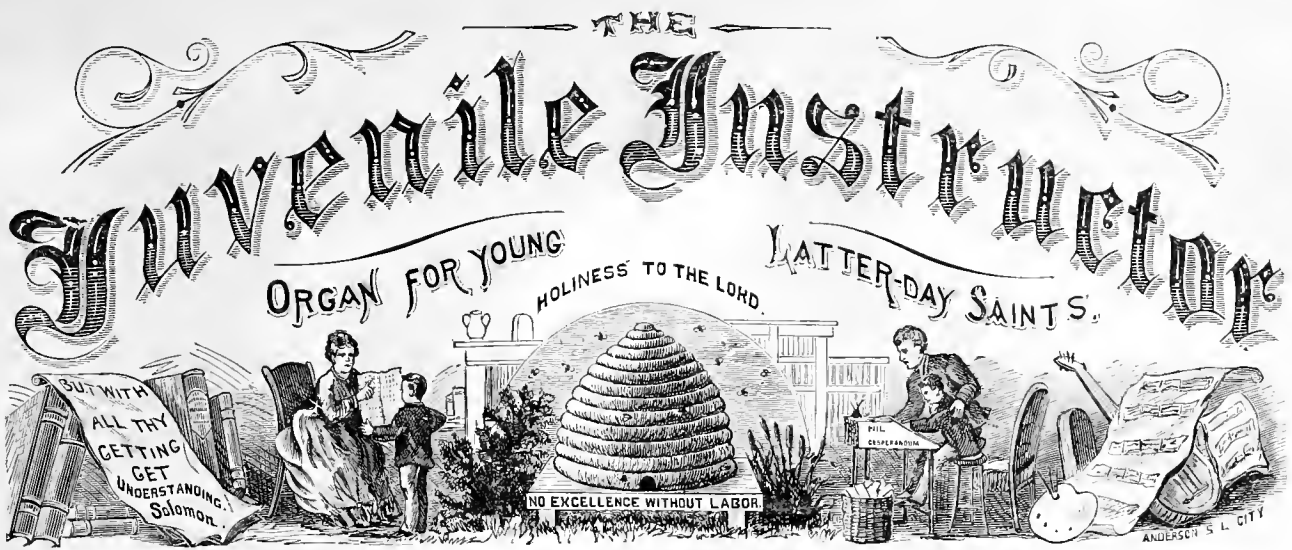
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VOL. XXII.

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NO. 7.

### AN OASIS IN THE DESERT.

IT is impossible for any but those who have crossed dreary deserts to appreciate the feelings of the weary traveler on approaching an oasis—a fertile spot where refreshing springs

without any water except such as is carried in water skins or other vessels, not infrequently deceived by the mirage which inspires hope that a place for rest and refreshment is near at



of water bubble forth from the parched earth. Journeying for days, as many travelers do in the great desert of Sahara,

hand, no wonder such spots are considered sacred by those who visit and therefore realize their great worth. Many of the

Latter-day Saints who traversed the plains in early days are not without experience in such matters. Not a few times have they been forced to make long and wearisome marches in order to reach a place where water for men and animals could be obtained, and even on arriving in these valleys the supply of water was so scant that it was only their indomitable faith in the promises of the Lord, that He would make springs of water gush forth in the desert, that induced them to locate here and begin the work of founding a city and great commonwealth.

In our engraving the artist has illustrated an oasis in Sahara. The Arab with his family and faithful animal has stopped for rest and refreshment, and to obtain a supply of water for the further journey.

There are several of these oases in Sahara, and are all in the possession now of Muggrebi Arabs, who furnish guides and camels to travelers. These places were formerly called "Isles of the Blest," and descriptions of them were so fascinating that one might have been led to believe they were places of delight. Still rulers in Egypt, and their example was followed by Roman and Byzantine emperors, banished their enemies to these lonely abodes. Christians almost without number were also sent to these convict stations by their fellow-Christians, where they ended in misery and loneliness their lives. Nestorius, the Bishop of Constantinople, was exiled there, and though subsequently rescued by an excursion of the Blemyes, he did not long survive his banishment.

It was at such spots that the desert robbers formerly obtained their richest plunder and made their most successful raids. Knowing that the caravans invariably halted at these places, the bands of marauders carefully noted the strength of the party and then in an unexpected moment fell upon it and dispossessed the travelers of their property. Such events are, however, now of the past, and these oases are at present occupied by people having comfortable homes.

## THE RESURRECTION.

### The Death and Resurrection of Christ.

BY ELDER THOMAS W. BROOKBANK.

(Continued from page 94.)

A VERY important point lies hidden beneath a customary form of speech by which we often express one thing and really mean something else. Thus we say, "the sun rises," or "the sun sets;" "it is up," or "it is down;" while, philosophically, no such fact exists, nor transpires. We say, "Abraham Lincoln was killed, and thousands went to see him before he was entombed." But, if we are not the rankest materialists, we do not believe that President Lincoln's real self was killed, nor entombed, nor that mortal eyes ever saw him.

So, also, unless we assume that materialistic ideas were entertained by Christ's disciples, and by the angel who announced His resurrection, we must conclude that when he said to the women, "Ye seek Jesus, which was crucified," he meant, whose body was crucified; for Christ in His essential divine and human spiritual nature could not possibly suffer crucifixion from mortal men.

And can we understand from the angelic invitation, "Come, see where the Lord lay," that the God, Christ Jesus, had been

confined in Joseph's tomb, and actually guarded and kept imprisoned by a squad of Roman soldiers? No; "Lord" is here used in metonymy for body. The real Jesus—the *ego* of His personality—went and preached to the spirits in prison, as Peter informs us. Luke writes:

"And when they [the women] found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive."

This evangelist, using the word "body," means the identical thing that the angel did when he used the word "Lord."

It is very evident from these considerations that the language of the angel, announcing the resurrection of Jesus, does not specially convey his whole meaning. What he actually did intend to say will be perceived by the following rendering:

Ye seek Jesus, whose body was crucified; it is not here; it is risen, as He said. Come, see the place where the Lord's body lay.

That this paraphrased rendering of the text is justifiable is evident from other considerations:

First; the Greek term for the word "risen," which appears in the text, is very frequently used in the New Testament, and signifies to rise up from a low posture of body. To illustrate its meaning clearly, two quotations will suffice:

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, *Arise*, and be not afraid." (*Matt xvi, 6, 7.*)

"And he came and took her by the hand, and *lifted* her up." (*Mark i, 31.*)

The italicised words in these texts are translated from the same original term as that which supplied the angel with "risen."

Second; unless we admit that Christ's spirit was cast down; that is, became a veritable recipient of the act expressed by "destroy," the term "risen" can have no possible reference to it, and hence, necessarily refers to Christ's *body*.

Again, Peter, on the day of Pentecost in his address to the mixed multitude, said:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, \* \* \* him, \* \* \* ye have taken, and by wicked hands have crucified and slain:

Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (*Acts ii, 22, 23, 24.*)

A knowledge of the fact that the word "destroy" which appears in the English version of Christ's prophecy respecting his death and resurrection; and the term "having loosed" of the text just quoted, are both translated from the same original, will enable us to comprehend the true sense of Peter's declaration. For it is now manifest, first, that "destroy" and "loose" are interchangeable terms; and "having loosed" may be rendered by "having destroyed," etc.; second, nothing can be affirmed of the nature of the act expressed by "destroy" which is not also expressed by "having loosed;" third, since "destroy" meant the extinction of life; "having loosed" must denote the extinction of death, *i. e.*, its overthrow; fourth, that the extinction of life, and the destruction of death must have occurred in the *same material body*; for we can not conceive that death can destroy what is not destructible, nor be itself destroyed where it does not, and can not exist.

Peter, then affirmed that God had *undone* in Christ's body the results which He experienced in His crucifixion; and since Christ's physical body *died*, and *it alone*, that must be what



God raised up. It is evident, too, that the apostle's language can have no possible reference to any spiritual revivification of the character so glibly but foolishly talked of by infidels.

This will be apparent if we consider what must be meant by the terms employed. A "spiritual" revivification must signify the reinhabitation, by a preserved and living spirit, of a dead and material corporeity which has been spiritualized; or it must mean the renewal of life in a dead spirit—a remanifestation of life in a life actually dead. The first sense which is scriptural, simply requires that which exists,—life—to reinhabit its old tabernacle when the latter is repaired and improved; the second demands a *creation from nothing* which is a physical impossibility.

Now, if our opponents, holding the "spiritual revivification" theory, do not intend to advocate the very views maintained in this discussion, they must, under the guise of plausible language, advocate—nonsense. Yet with this chaffy bait some saints(?) are deluded.

Again in Acts, tenth chapter, forty-first and forty-second verses, Peter preached the veritable resurrection of Christ's material corporeity.

"Him God raised up the third day, and showed him openly; 'Not to all the people; but unto witnesses chosen before of God, even to us, *who did eat and drink with him after he rose from the dead.*'"

This text embodies points already noticed in other scripture, and, in addition, affirms that Jesus ate and drank after His resurrection, which are acts predicable only of *material bodies*.

That Jesus possessed such a body was amply demonstrated, for he "showed himself alive after his passion by many infallible proofs, being seen of them [the disciples] forty days." (*Acts i, 3.*)

"And that he was seen of Cephas, then of the twelve:

"After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present." (*I Cor. xv, 5, 6.*)

Jesus himself said to the affrighted disciples, who supposed they beheld a spirit, only in his person, as he "stood in the midst of them,"

"Behold my hands and my feet, that it is I myself: handle me and see; for a *spirit hath not flesh and bones, as ye see me have.*

"And when he had thus spoken, he showed them his hands and his feet. \* \* \*

"And he said unto them, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

"Then opened he their understanding, that they might understand the scripture." (*Luke xxiv, 39, 40, 44, 45.*)

Like theirs, our understanding requires opening before we can perceive the true sense of scripture; but can we suppose that Jesus misunderstood the law, the prophets, and the psalms, all of which he came to fulfil, expound and illustrate? If He did not comprehend His mission as it is set forth in the Old Testament, it was folly to entrust the execution of a work to one who knew not what he was required to do, and, of course, could not perceive how, nor where to begin it. *If he did understand those writings he most emphatically affirms that they assert the Messiah must rise from the dead with a veritable body of flesh and bones, identical in substance, and qualities with that, which, by tangible demonstration, he caused the disciples to believe and know that he possessed.*

Now, if Jesus rose not in accordance with His own interpretation of scripture, two alternatives are left us, first, to conclude that he was not the true Messiah; second, to admit the

Old Testament system of religion was not of Divine origin, and that the gospel is a cunningly devised fable; for the two systems are so inseparably connected that the overthrow of one involves the other also.

(To be Continued.)

## THE PRISONER'S LETTER.

BY J. H. D.

"Mail!" rings through the air of the dull prison yard,  
And all soon assemble and hear from the guard  
The names, as they're read off in accent severe.  
Each pris'ner on hearing his name answers "here!"

A letter from home! from the mother, child, wife!  
What sunshine is thrown o'er the prisoner's life!  
How each loving missive is read o'er and o'er,  
To try and discover some thought missed before!

The mother addresses the long absent son,  
Who suffers in prison for evil deeds done,  
Implores him to turn from the pathway of sin:  
"There's time yet, my son, the 'Good Plaudit to win.'"

The wife sends expressions of comfort, to cheer  
The husband imprisoned for conscience sake here.  
"Stand firm, my dear husband, to vows made to me,  
And God in the end will stand firmly by thee.

"Though now of your counsel and help we're bereft,  
This comforting knowledge is still to us left:  
To us you'll be true, and in prison would die,  
Before you'd your God or your family deny."

The child, who at school is just learning to write,  
Tries hard, for the first time, her thoughts to indite;  
And writes to papa in her very best hand,  
And touchingly asks what she can't understand.

"We miss you, so much, my dear father, at home,  
And long for the time when again you will come,  
Oh! why did they take you to prison, away?  
I know you are good, what e'er others may say."

The father walks off to some corner alone,  
Where silent tears fall, to his comrades unknown.  
The man whom a prison and fines cannot quail;  
Is melted to tears by his child's plaintive tale.

A letter from home! from the mother, child, wife!  
What sunshine it throws o'er the prisoner's life!  
How each loving missive is read o'er and o'er  
To try and discover some thought missed before!

THERE is some help for all the defects of fortune, for if a man cannot attain to the length of his wishes, he may have his remedy by cutting them shorter.

# FOR OUR LITTLE FOLKS.

## SOMEBODY'S MOTHER.

THE woman was old and ragged and gray,  
And bent with the chill of the Winter's day;  
The street was wet with the recent snow,  
And the woman's feet were aged and slow.

She stood at the crossing and waited long,  
Alone, uncared for amid the throng  
Of human beings who passed her by,  
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,  
Glad in the freedom of "school let out,"  
Came the boys like a flock of sheep,  
Hailing the snow piled wide and deep;

Past the woman so old and gray  
Hastened the children on their way,  
Nor offered a helping hand to her,  
So meek, so timid, afraid to stir,  
Lest the carriage wheels or the horses' feet  
Should crowd her down in the slippery street.

At last came one of the merry troop,  
The gayest laddie of all the group;  
He paused beside her and whispered low,  
"I'll help you across if you wish to go."

Her aged hand on his strong young arm  
She placed, and so, without hurt or harm,  
He guides her trembling feet along,  
Proud that his own were firm and strong.

Then back again to his friends he went,  
His young heart happy and well content.  
"She's somebody's mother, boys, you know,  
For all she's aged and poor and slow;

"And I hope some fellow will lend a hand  
To help my mother, you understand,  
If ever she's poor and old and gray,  
When her own dear boy is far away."

And "somebody's mother" bowed low her head  
In her home that night, and the prayer she said  
Was, "God be kind to the noble boy  
Who is somebody's son and pride and joy."

FAITH is an humble, self-denying grace; it makes the Christian nothing in himself, and all in God.

## A B C.

ALWAYS walk in wisdom's way.  
Boasting may lead to the habit of lying,  
Confess thy faults and be forgiven.  
Delight not thyself in vanity.  
Each day given to us is for our improvement.  
Fret not thyself because of evil doers.  
God knows the hearts of them that are His.  
He that does the best he knows does well.  
It costs nothing to be polite to strangers.  
Justice and mercy should go hand in hand.  
Keep thy tongue from evil and thy lips from  
speaking guile.  
Learn to unlearn all thou hast learned amiss.  
Make not haste to be rich.  
Never double a fault by denying it.  
Owe no man anything, but to love one another.  
Put not off till to-morrow what can be done to-day.  
Quit the last bad habit thou hast permitted to  
enslave thee.  
Risk neither name nor fortune in speculation.  
Stand erect before God and he will counsel thee.  
Try to live so that thou wilt not fear to die.  
Under no circumstances allow thy lips to speak  
falsely.  
Virtue and happiness are mother and daughter.  
Wise men make opportunities; others seek them.  
'Xtend a helping hand to the ignorant and down-  
trodden.  
Youth is an age of improvement; of growth.  
Zeal without knowledge is like fire without a  
blaze: it gives little light.

## QUESTIONS ON CHURCH HISTORY.

1. WHAT was the result of the withdrawal of Gen. Doniphan's brigade from the mob-militia?
2. After Joseph and the brethren were allowed under guard to go and visit their families in Far West where were they taken to?
3. By whom were they taken there?
4. When did they arrive at Independence?
5. What occurred at Far West on that date?
6. What was done with the brethren when they arrived at Independence?
7. After Joseph and his associates were imprisoned for several days in Independence what further orders were given concerning them?
8. What was done with them after their arrival at Richmond?
9. How many of them were thus chained together?
10. What had they done to merit such harsh and cruel treatment at the hands of these officers and their men?

ANSWERS TO QUESTIONS IN NO. 5.

1. AFTER the Saints at Far West had made preparation for their defense against the army that was seen approaching them the day before, who turned traitor? A. George M. Hinkle.

2. What position did he hold in Far West? A. Colonel of the militia.

3. What engagement did he secretly make with the mob? A. To deliver unto them the Church leaders to be tried and punished, and to deliver up the arms of every description belonging to the brethren.

4. What course did he pursue to accomplish this? A. He waited on Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight and George W. Robinson, stating that the officers of the army wanted a consultation with them; that they should not be abused or insulted, but that they should be guarded back in safety.

5. Was this statement a falsehood? A. It was.

6. When Joseph and the brethren got about half way to the mob camp whom did they meet? A. General Lucas with a cannon and the whole army at his heels.

7. What did Lucas do when he came up to them? A. He ordered his men to surround the brethren.

8. What did Hinkle say at the same time? A. "These are the prisoners I agreed to deliver up."

9. What was the conduct of Lucas and some of his men toward the prisoners? A. Lucas drew his sword and brandished it, while the men cocked their guns and a number of them were snapped at Joseph and his companions.

10. What was done with the brethren during the night? A. They were placed under guard and were compelled to sleep on the damp ground without covering.

11. On what date did all of this occur? A. October 31st, 1838.

THE following-named persons have answered the Questions on Church History published in No 5 of Vol. 22: Lottie Fox, Heber C. Blood, W. J. C. Mortimer, Henry H. Blood, Samuel Stark, Geo. S. Forsyth, F. W. Forsyth, Leone Rogers, Avildia L. Page, H. D. Peterson.

THE answers to the Natural History Questions published in No. 5 are: the angler, the cuttle-fish, the sword-fish and the flying-fish. Correct answers

have been received from John J. McLellan Jr., Payson; Henry H. Blood, Kaysville.

A CHILD'S IDEA OF PRAYER.

LITTLE Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Nellie to and fro.

For a time Nellie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says, 'Hark, angels, while I hear a little noise.'" Her mother asked her what noise was that.

"A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment) "till I say amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, and all praising Him with their golden harps; and yet, through all the music and all the praises, He hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We should think He would sometimes forget and be listening to the beautiful sounds in heaven instead of the prayer of a little child. But He never does. There is never too much singing, or too many praises there for Him to hear a little girl's noise.

HEAVENLY RICHES.

A LADY in England had been very well off; but, by some means or other, she lost all her property. She was obliged, at last, to go into a poor-house. She was old, and near her end. One day, while a friend was by her side, he saw her smile and look very happy. He asked her what she was thinking about that seemed so pleasant.

"Oh!" she said, "I was thinking what a blessed change it will be when I go from *the poor-house to heaven*. My earthly riches are all gone; but my heavenly riches are all safe. Nobody can take them away from me. They will last forever."

## MARCUS AND MARCELLIANUS, AND CONSTANTINE.

BY KENNON.

**DIOCLETIAN** was emperor of Rome at the close of the third century after Christ. At first he showed much favor to the Christians, although he himself was a pagan. But after some years of power he concluded to strengthen his hands by associating other warriors and advisers with him as coadjutors in authority and government; and among these men whom he called to share his imperial honors and dignity was one Galerius, whom Diocletian adopted as his son, and who subsequently became emperor of the East. Galerius was a Dacian, a warrior proud and bitter. His mother, who had great influence over him, was a pagan, as was Galerius; but he, left to himself, cared little for religion, and might have maintained a passive hatred towards the Christians if it had not been for the animosity entertained by his mother. This cruel and bigoted woman succeeded in her effort to incite Galerius to vengeful action; and he, as an adopted son, as a coadjutor, and as a sharer in government with Diocletian, contrived to so influence and prejudice the emperor's mind as to bring on the dread persecutions which the Christians had already suffered eight times, and from which they were but now beginning to recover under the early graciousness of Diocletian. The Ninth Persecution was begun by Aurelian, and it would have ended shortly after his murder, leaving not so bitter a memory to be perpetuated by the historian, had it not been for the evil counsels of Galerius, which renewed it under Diocletian with ten-fold cruelty and vigor.

Near the year 286 after our Lord and Master, there dwelt at Rome a noble, who was happy and proud in the possession of two lovely sons in the full flush and glory of youth. These boys were twins, and were named Marcus and Marcellianus. Their parents were heathen, and they themselves had early imbibed pagan teachings. But being sent to a little distance under the care of a tutor they were brought to hear of Christianity. They accepted the gospel of Christ in preference to the idolatry of their parents, and before their return to Rome they had become firmly fixed in their principles. The shock which their parents received upon learning that the beautiful boys had together adopted the despised faith can probably be understood by the youth of Zion, who know for themselves how greatly hated are the people of Christ. The father and mother of Marcus and Marcellianus appealed with tears and threats alternately to the boys, asking them to abjure the hated Christianity and to return to paganism. But the boys refused and so strong was their constancy, and so ably did they defend the holy truth which they had espoused, that at last the parents yielded and they and many of their relatives adopted the religion of the Christians. At this hour the persecution broke out in its greatest fury; and the noble twins, Marcus and Marcellianus were too well known and too well marked in Rome to long escape the minions of Galerius. They were seized and arraigned upon the fatal charge. Because of their youth, their beauty and their high birth it was offered to them that if they would recant they might be restored to home, to wealth and to power. They stood firm. Then they were cast into jail, subjected to deprivation and torture, but they failed not; they even proclaimed the gospel of Christ so efficaciously within the prison walls that Zoe, the wife of the jailor, who, because of their tender years, had been entrusted with their

care, was converted to the truth. The pagan authorities were not long in discovering this fact, and the woman was dragged away from her beloved prisoners; and, because she would not recant, was hanged upon a tree, while her feet dangled into a fire. She suffered this double death without complaint. Time after time the boys were solicited by their friends, their acquaintances and the pagan officials, to renounce Christianity and save their lives. Their only answer was a new avowal of their principles. They believed in Christ; they prayed to Him; and they felt that they could trust Him even through death. At last they were carried from their prison-house, and fastened with rings to two stone pillars in a public place, where the populace gazed at them—some few in timid pity and many in bold hatred and derision. Nails were driven through their feet, and after this torture was completed, once more they were asked to abjure their religion. Racked and tormented, reviled and spat upon, they still declared their belief in their anointed Savior. When nothing could move them to a renunciation, they were finally done to death by repeated lance thrusts from the soldiery.

AFTER Diocletian had associated with him in the government certain other rulers, he established his court at the City Nicomedia. Here he held as a hostage from Caesar Constantius a youth named Constantine. Caesar Constantius was one of the coadjutors whom Diocletian had selected to share his honors and dignity; but it was an age of distrust, and in order that he might not be overcome or betrayed by Constantius, he required that ruler to give his son as a pledge into Diocletian's hands. This boy was a noble youth full of graces and grand qualities. He was hated by Galerius, who dwelt much of his time with Diocletian, for these reasons; and, additionally, the haughty Dacian maintained a cruel dislike of Constantine because he suspected that the boy, if not a Christian himself, was disposed to view the members of the hated sect with favor or mercy.

At the court of Diocletian, but in her own palace, was the emperor's beautiful daughter Valeria. The maiden was of the same age as Constantine—sixteen years. She had much liberty, and could receive at her palace whom she willed, and Constantine was a daily visitor and admirer. On one occasion he was found there in converse with the princess by Galerius, the Dacian. Galerius reproached him with his youth, with his merciful feeling toward the Christians, and with the suspected Christianity of his father, the Caesar Constantius. Young and fragile as Constantine was in comparison with the burly Dacian, he drew his sword and would have sprung upon his enemy to kill or to be killed, but for the intervention of Princess Valeria, who stepped between and commanded the jealous foes to separate. When their swords were returned to their belts she said:

"I have learned from the good scholar Anthimus, who visits me each day, that we must love our enemies; that we must bless them that hate us; and we must pray for them that despitefully use and persecute us."

When these Christian words had passed the lips of the Princess Valeria the Dacian sneered, and shouted contemptuously:

"What coward's rule of life is this, my sweet princess! Are we dogs of Christians to love our enemies?"

But Valeria responded:

"I know not if I can judge according to the soldier's rule, my cousin Galerius; but I have heard Anthimus say (and I believe it to be true) that it is a coward who cannot forgive;



and that he is a hero who can stretch out his hand to one who has wronged him and say that his enmity is ended and forgotten."

Constantine had not seemed very favorably impressed with the Christian principles enunciated by Valeria; but as the princess progressed with her words he was recalled to himself and the anger passed from his face, and he would willingly have become reconciled to Galerius; but that haughty brute would neither concede nor accept of concession. Storming with the rage he dared not betray in Valeria's presence, the Dacian strode out; but as his footsteps died away across the marble pavement the youth and maiden heard him shout back from the portico:

"My Christian babe, thou coward son of thy fool father, Cæsar Constantius, let me but gain opportunity, and thou shalt bite the dust."

When he was gone Valeria and Constantine held much converse; for the princess was already a Christian in heart, and was determined that Constantine should learn the truth.

Later in that day Valeria attended the combat of beasts in the amphitheatre. In her silken-canopied balcony of marble she entertained Constantine and Galerius, whom she had especially invited to witness the combat in her presence, that she might have another chance to reconcile them—for much she feared that unless she could restore peace permanently the day would soon come when Galerius would find means to do some bodily injury to the youth Constantine.

Actuated by his own scruples and influenced by Valeria and her mother Prisca, Diocletian at this time did not permit the sacrifice of Christians in the arena. He matched beast against beast, and the great contest of the afternoon was to be an encounter between a great African lion and three wild black bulls of Spain. Galerius spoke contemptuously of this strife, and freely expressed his wish that a dozen Christians might be thrown into the arena to give battle to the brutes and to be sacrificed before his eyes. But the princess remonstrated with much feeling against such sentiments, and young Constantine, responding to her views, said very earnestly:

"I see no reason, Galerius, in thy cruel wish. Better these contests, which the wise emperor directs, between senseless brute against senseless brute, than between bloodthirsty brutes and innocent men. Nor do I think the gladiators should be permitted to enter the arena to fight against the tigers and the lions. If a man wish to risk his life, let him do it for some noble purpose—to do honor to his country's name, or to win the smile of his fair maiden."

Constantine was sincere, if not logical. He was at that age when he was justified in believing that the smile of a maiden would be worth the risk of his life. As he spoke, the Dacian's eyes glittered ominously. Galerius set his teeth and muttered an oath between his lips that before the day's sport was ended he would find some way of removing Constantine from his path, even if it were necessary to cast the boy out of the balcony into the bloody arena among the beasts.

At this instant a loud shout rent the air, and from an iron cage opposite the royal balconies came forth a magnificent lion. He paced the sands with kingly tread for a few steps; and then from his hungry mouth he let forth a roar so terrible that the vast circumference of the amphitheatre was filled with its dread sound. As the king of beasts approached Valeria's balcony the signal was given, and the attendants proceeded to loose the bulls of Spain. But before they had completed their task Galerius seized the wrist of Valeria, and taking from it a jeweled armlet he showed it to Constantine,

and then cast it into the arena within a few steps of the raging lion. The Dacian laughed as the bracelet left his hand, and he cried:

"There, thou coward Christian, who fearest the battle of the gladiators and the sacrifice of Christians, but who would give thy life for a maiden's smile; let us see if thou art sincere. I promise thee that if thou wilt rescue that armlet and bring it back to the fair Princess Valeria, she will give thee not one, but a score of smiles."

Before Valeria could interpose Constantine sprang from the couch of purple velvet upon which he was reclining, and threw himself into the arena. As he bounded upon the sand a shriek of horror went up from ten thousand throats for the handsome and noble Constantine, the son of Cæsar Constantius, who was known and beloved by all the people of Nicomedia. Even the men who were loosing the Spanish bulls saw Constantine's danger, and stopped in horror. The boy gazed at the armlet and then at the lion. The beast was angered by the noise of the multitude, as well as by his own hunger. He saw the interloper, and his tail began lashing ominously. The bracelet lay between Constantine and the brute. The boy approached it with apparent calmness, and without a tremor; but his eye was fixed upon the lordly beast. As he neared the glittering bauble; which lay half covered in the bloody sand, the lion crouched for its spring; and before Constantine could reach his prize the tawny colored form flashed through the air like a streak of yellow light. The brave boy had drawn his sword, and as the lion sprang, Constantine also sprang toward it, thus meeting it in mid-air, instead of awaiting unprotected its terrific shock. The short sword of the boy was plunged into the lion's neck before it touched him; and they fell together in the sand. Once, twice, thrice, Constantine plunged his broad sharp blade into the lion's breast, while the beast was endeavoring to slay him with a blow. And when the last thrust was administered Constantine succeeded in disengaging himself and sprang to one side, his clothing torn and bloody, his face and arms scratched and dripping ruby drops, but otherwise unharmed. He bent for the bracelet and plucked it from the sand; and then turned once more to his enemy. The lion was twitching convulsively in death, and it was stilled forever in another instant.

Amid the plaudits of the multitude Constantine regained the imperial balcony. Two spectators only failed to greet his heroic deed with word or sign. Galerius was dumb with hatred and balked revenge, and Valeria was silent and tearful with joy at his safe return.

Later, when Diocletian's cruelty had made him hated, and when his jealousy of Cæsar Constantius had been aroused, the young Constantine was in danger of oppression, if not death, at the emperor's court. The youth escaped through his own intrepid exertions, and amidst unparalleled dangers he found his way to his father. In the meantime the persecutions against the Christians became so fierce and unrelenting that Valeria abjured her faith, and wedded the wicked Galerius. Her life from the hour of her marriage was a sad tragedy. Not all the imperial dignity of Galerius could make him anything other than a pagan brute; and he sought every occasion to outrage the sensibilities of his empress, who had once been a tender hearted girl and Christian.

Constantine, after many vicissitudes in which he was not always good, but was always heroic, became the first Christian Emperor of the world. He reigned in Rome for a period of thirty-one years.

## The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, APRIL 1, 1887.

### EDITORIAL THOUGHTS.

**I**N young people habits are easily formed; the greatest care, therefore, should be taken by children themselves and by their teachers and parents to have their habits formed correctly. Every one who has had experience in life, knows that very much depends upon training. The difference between the civilized man and the savage is very much the result of training. It is true that by generations of savage life a tendency to savagery is fastened upon the offspring, and that these tendencies break out and frequently exhibit themselves in the cases of Indians who have been trained in civilization. But the fact still remains that training has great influence upon human character.

It should be the aim of every teacher and parent to endeavor to correct evil tendencies in the children under their care. The children themselves should be taught to exercise self-control and to endeavor to correct wrong inclinations within themselves.

Some children are more disposed to deceive than others are. These should be fortified against a disposition of this kind. The value of truthfulness should be constantly impressed upon them, and they should be shown that those who resort to falsehood and deceit only ensnare themselves and bring upon themselves trouble and sorrow.

Other children are inclined to pilfer. It seems to be difficult for them to resist the temptation to take articles which attract them, even if they are not their own.

Children who are thus tempted should be carefully watched and be trained to resist an inclination of this kind. The command should be impressed upon them that they must not covet their neighbor's goods. The maxim that, "honesty is the best policy," should always be kept before them.

There is another class that we sometimes meet. They are children, and grown-up people too, who are not to be relied upon. If they give a promise, it cannot be trusted. If they agree to be at a meeting, or to keep an appointment, they are sure to disappoint those who expect them. A want of punctuality seems to be habitual to them; it mars their characters, injures their influence, and obscures many good qualities.

Such inattention and carelessness can be corrected if proper pains be taken. Children should be taught the importance of being attentive, careful, punctual and reliable in all their dealings and associations with their companions and with the world. How many otherwise worthy characters are spoiled by these grave defects! Children are frequently met with, who, through carelessness, are continually losing their toys, their playthings, their books or other articles which they constantly use. They lay them down, and appear to forget all about them, and are always complaining of their loss. Then again there are other children who never appear to lose anything. It seems to be natural for them to take care of that which they have, and they never mislay anything or forget where they put it. Some boys lose their knives, and are always under the necessity of borrowing of others. Other

boys can carry their knives until they are worn out or they give them away. One class are naturally careful and the other careless and thoughtless.

Can this thoughtlessness and carelessness be corrected?

Without doubt; and exertion should be made to correct this fault before it becomes a confirmed habit. With proper care it can be corrected in early life; but if allowed to grow and to become a fixed characteristic, it is difficult to overcome.

Much of the usefulness of men and women in life depends upon the reliance which can be placed upon them in performing their various duties. If a man has a watch that keeps excellent time, and he learns, by long experience in carrying it, that it can be depended upon, it furnishes him constant pleasure; and though it may not be very costly, he places a high value upon it. But if he has a full-jewelled watch with an elegantly-chased gold case, and it does not keep good time, it is of little value to him for actual use. He has learned that it cannot be depended upon, notwithstanding its cost and its fine appearance. If he is a business man, and needs a reliable time-piece, he will soon change it for another.

That which may be said about the watch, will apply with greater force to human beings.

If a youth enters into the employ of a man or of a firm, whose business he expects to learn, and by which he expects to earn his future living, and is careless, inattentive, unpunctual, unreliable, or in the habit of making blunders, he is of so little value to his employer that he is either soon dismissed, or is not trusted; the employer and those around him, place no dependence upon him. But, on the other hand, if a youth, who thus obtains employment, is found at his post at the minute, is careful in all that he does, neglects no duty, is precise and painstaking in performing all work that is entrusted to him, he earns for himself a character for reliability that is worth more to him than gold. Men who do business with him acquire confidence in him and they trust him, for they know he will not make mistakes through carelessness or inattention. Such a character can always find employment. These remarks apply to girls as well as to boys.

While it is true that some persons have advantages in their organizations over others, it is no less true that great defects of character can be corrected and cured by a determined effort on the part of those who have them. The main point is, for one to learn what his or her defects are, and then steadily apply oneself to their correction. It should be the duty, therefore, of parents and teachers to kindly and in a proper spirit point out to young people the faults of their characters, and to encourage them in their efforts to overcome them. The Lord will also do this to all who go unto Him as they should do.

The child who is inclined to tell falsehoods, by proper care and the blessing of God, can become the most truthful of human beings. The one who is tempted to be dishonest, can resist and overcome the inclination, and become the most trustworthy. The unpunctual can become the most punctual; the careless, the most careful. And, so with all the defects of human character, by seeking for the aid of the Spirit of the Lord in overcoming them, the very opposite traits can be developed and a perfect character be formed.

In writing thus we do not indulge in theory alone; we have seen numerous illustrations of that which we now teach. We recall instances of persons who, naturally quick-tempered and passionate, have, by care and cultivation, become the most patient and self-controlled of all our acquaintances; and so it is

with many who have other traits of character of which we have spoken. God has placed us here to learn self-control and to bring our whole nature into entire subjection to the laws of righteousness. We desire to impress upon the JUVENILES the great truth, that they have the power, within themselves, when aided by the Spirit of God, to become perfect as far as it is possible for human nature to be.

### LETTER TO A DAUGHTER.

[The following letter contains some hints and wise counsel which will doubtless benefit others than the person to whom it was addressed, hence its reproduction here.]

MY DEAR DAUGHTER:

You must know from my past behavior that I am more than willing to accede to any request you make of me even to the point of indulgence, but I should be less than kind if I allowed my love for you to lead me into granting requests the results of which would be dubious.

This society or club which you are engaged in forming does not seem just right to me. What good is there likely to result from it not already designed by and embraced within the capacities of the Y. L. M. I. A.? Is it not rather calculated in its nature to superecede that Institution? Do you not think when you scan it closely that it would but prove a questionable means of affording opportunities for the commingling together of young men and young ladies that might be reprehensible in the light of true maidenly modesty? There are already sufficient appropriate opportunities for association unless there be an abnormal desire on the part of some to precipitate results in an unseemly manner. The spirit of God is very sensitive and shrinks at any encroachment upon the sacred threshold of modesty, chastity and virtue; and too familiar contact between the young of the two sexes should be jealously prevented as one of the most dangerous enemies to virtue and self-respect.

I therefore, after reflection on this matter in all kindness request you to withdraw any further countenance from that affair and further state that I see no greater good in the exercises you, as a society, propose than can already be realized at your ordinary studies. Besides have you not already got enough legitimate study to occupy your time and attention if properly employed and conducted with emphasis?

There is also an element about that proposed surprise party on your male friend's birthday that I do not like. It is one of the most unmaidenly things for young girls to manifest any particular desire to throw themselves into the company of young men and it is a very great injustice to a young man to cause him to feel that he is an object of particular regard by the other sex. The modest and becoming thing to do is to oblige the young men to do all the seeking. Besides I am much surprised that ——— would allow strangers to get up a surprise on their son. The amenities of refinement admit of no encroachments upon true modesty. Therefore, dear daughter, accept my loving counsel, the counsel of one who even at the risk of your temporary displeasure and possible inconvenience, desires to shield you, from even the appearance of evil and the slightest breath of impurity, and desist from your intention of doing so unmaidenly a thing as to visit a young man's house under the flimsy pretext of a birthday surprise, although sanctioned by his fond but unreflecting parents.

There would be less objectionable features in thus visiting one of your own sex, but even in that case, if a young lady's friends desire to keep her birthday they will invite those whom they wish to participate, and the company of one not invited it is presumed is not desired. In the present case the invitation to a surprise on a young male friend, coming from one not a member of his family is a very questionable affair and your acceptance would place you in a very unfavorable position.

I should prefer that you were a leader in the refining influences of society and not a follower of any dubious innovations or questionable encroachments. I would like you to have an influence that would cause your friends to say if ——— does so you may accept it as the highest type of refinement.

Very affectionately, your loving father.

### WHO IS THE FIRST-BORN?

THE following note explains itself, and is directly to the point. It throws further light upon the subject touched upon in the "Topics" in a recent number. The Church of Christ is known in the revelations given to us in these last days as "the Church of the first-born." [EDITOR J. I.]

SALT LAKE CITY, March 14, 1887

DEAR BROTHER CANNON,

I read your JUVENILE INSTRUCTOR with much pleasure and profit.

I should think that the Doc. and Coy. (Section 93 verse 21) where the Lord says "And now, verily I say unto you, I was in the beginning with the Father, and am the first-born," would set at rest in the minds of school superintendents such a question as you have noticed in your last issue.

I wish your paper much success. It is doing great good.

Very respectfully your brother,

ARTHUR STAYNER.

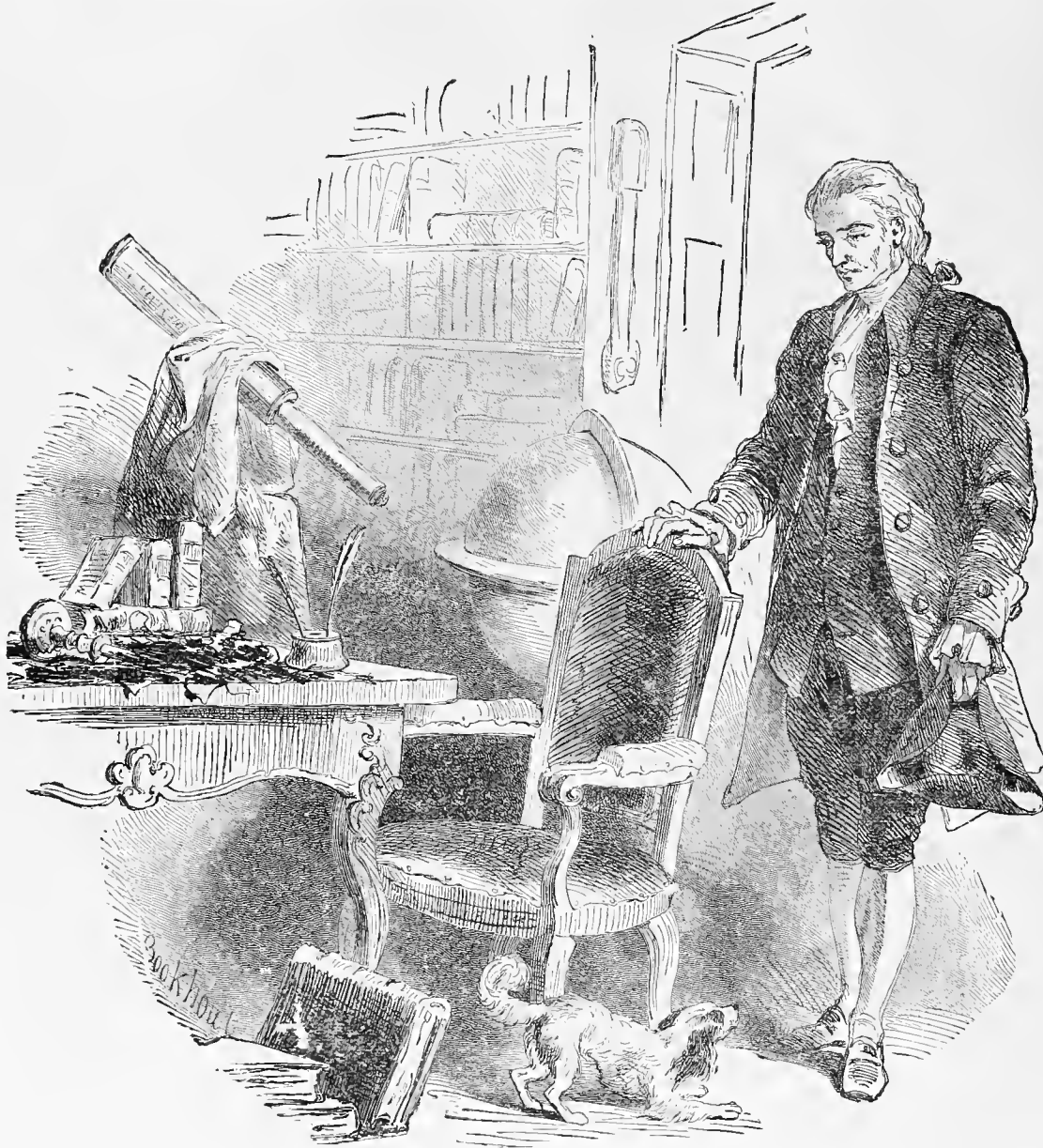
IT IS BETTER.—Better to wear a calico dress without trimming, if it be paid for, than to owe the shopkeeper for the most elegant silk, cut and trimmed in the most bewitching manner. Better live in a log cabin all your own, than a brownstone mansion belonging to somebody else. Better walk forever than run into debt for a horse and carriage. Better to sit at a pine table, for which you paid three dollars ten years ago, than send home a new extension, black walnut top, and promise to pay for it next week. Better to use the old cane-seated chairs and faded two-ply carpet, than tremble at the bills sent home by the upholsterers for the most elegant parlor set ever made. Better meet your business acquaintances with a free "don't-owe-you-a-cent" smile, than to dodge around the corner to escape a dun. Better to pay the street organ-grinder two cents for music than to owe for a grand piano. Better to gaze upon bare walls than pictures unpaid for. Better to eat thin soup from earthen-ware, if you owe your butcher nothing, than to dine off lamb and roast beef and know that it does not belong to you. Better to let your wife have a fit of hysterics than to run in debt for nice new furniture, or clothes, or jewelry.

EARLY impressions are not easily erased: the virgin wax is faithful to the signet, and subsequent impressions seem rather to indent the former ones than to eradicate them.

### NEWTON'S SELF-CONTROL.

SIR ISAAC NEWTON was one of the greatest mathematicians and philosophers the world ever produced. His great discoveries, numbering not a few, are of inestimable value to the world of mankind, and prove him to have been one of the master minds of the human family. His remarkable intellectual powers, however, by which he was able to fathom many of the mysteries of the great Creator, were only equaled by his great power of self-control. His greatest mis-

completed his immortal work the "Principia," he devoted his time to the study of chemistry and made many valuable observations and discoveries in this science which he committed to paper with a view to their future use either by himself or other searchers after knowledge. One day, as was his custom, Newton attended church, and the little dog was left in the room his master was accustomed to occupy. In his gambols over the chairs and table Diamond accidentally overturned a lighted candle which, falling upon the calculations and notes that had been collected by patient, careful and long research,



fortunes apparently were without effect upon him, at least from those around him his disappointments were carefully concealed. Still there was one mishap which, though not causing him to lose his self-command, had its effect upon his whole after life. It is this incident which our artist has attempted to portray in the accompanying engraving.

Newton possessed a little dog, called Diamond, of which he had made a great pet, and which was almost constantly present with him in his study. After the renowned philosopher had

set them all ablaze, and in a few moments the work of years was utterly destroyed.

When Sir Isaac entered his room and saw the ruin done by the innocent little animal, he only exclaimed, "Oh, Diamond, thou little thinkest the mischief thou hast done." That the sorrow of the noble man was great is readily imagined, but he well realized that only injury to himself would be the result of giving way to passion for the great loss that had occurred.



An eminent writer has said that "he who reigns within himself, and rules passions, desires and fears, is more than a king," and certainly the noble Sir Isaac Newton proved in more instances than the one here related that not the least among the many God-given qualities he possessed was that of self-command—without the possession of which no person, however intelligent or skillful can become truly great.

After the destruction of his valuable compilations this learned man lived some forty years, but we find no record of his having made any more great discoveries during this time.

An incident somewhat similar to this of Newton occurred in the experience of Edward Livingston who was appointed in the year 1821 by the legislature of Louisiana to revise the entire code of criminal law of the State. For two years he worked almost incessantly upon the allotted task and wrote out the matter in both the French and English languages. It was completed, the finishing touches having been applied and some fifty or sixty pages had been copied and placed in the hands of the printer.

One night the compiler sat up until one o'clock in order to complete the task of comparing the two papers. He retired well satisfied with his labors but had scarcely fallen asleep before a cry of fire was raised. He rushed to his office whence smoke and flames were issuing, and found both the original and copy of his code reduced to ashes. Indescribable was his dismay though his outward appearance indicated no change. His family who were in the greatest distress at the occurrence, he comforted, and the night following sat up until three o'clock commencing a new compilation. Though at the time sixty years of age, he reproduced in two years that which had been destroyed, and soon thereafter had the pleasure of seeing it in print. Such was the excellence of the work that it gained for Livingston from an English jurist the encomium that he was "the first legal genius of modern times."

Now, these are examples of self-control which it would be well for our young people to imitate. How often we see boys and girls, and older people are not free from the habit, of meeting disappointments with harsh words and unpleasant looks! And how few there are who cheerfully accept the conditions surrounding them and make the best of every situation! Yet this latter is what should always be done. What has happened cannot be repaired by bitter regrets or passionate expressions. The experiences of the past, bitter though many of them may be, should be used as warnings and lessons for the future. Our cheerfulness and energy should not be overcome by reverses or trials, for all these are necessary to our future happiness and progress, and with the true Latter-day Saint there is no circumstance of life but what has some blessing concealed below its unpleasant exterior. Our young people should learn this lesson and acquire in youth the power of self-control, thus when they grow up they will be masters of themselves and will be equally capable of occupying the position God has designed for His faithful Saints as rulers of others.

BEAUTY OF NATURE—Nature has scattered around us, on every side, and for every sense, an inexhaustible profusion of beauty and sweetness, if we will but perceive it. The pleasures we derive from musical sounds, and the forms of trees, are surely not given us in vain; and if we are constantly alive to these, we can never be in want of subjects of agreeable contemplation, and must be habitually cheerful.

## A SACRED HISTORY.

### External Evidences of the Truth of the Book of Mormon.

BY THOMAS A. SHREEVE.

#### Chapter III.

THIS Chapter cannot be better opened than by giving two explanations, which are necessary, that my readers may understand what follows:

1st. The Mayas are a race of people with several branches, inhabiting Yucatan. Their race origin is very ancient; and they have preserved much of their early history in legends. Their civilization was once as great as that of any people in this Hemisphere. Their home is within the circle of the highest civilization described in the Book of Mormon.

2nd. Hieratic writing was the method in use anciently among the priests of Egypt. The priests are said to have kept their records and temple writings in this language. It was considered as a rapid mode of writing hieroglyphics, *and belonged especially to the priests, and not to the common people.*

Two languages are referred to with especial prominence in the Book of Mormon—Egyptian and Hebrew. Are there any external evidences that such languages were anciently used by any people in this Hemisphere? I think the question can be answered with regard to each language affirmatively; and that no reasonable person can find ground for doubt. Space will not permit the presentation of any considerable number of authorities, but I will quote enough to indicate to the readers of the JUVENILE INSTRUCTOR that the point is well settled. Let us consider first the Egyptian. We have in view now the ancient Egyptian, or the language used and known by Nephi; not *Reformed* Egyptian, which will receive attention in a later chapter.

One of the most recent works relating to the antiquities of America is "Sacred Mysteries among the Mayas and Quiches," by Dr. Augustus Le Plongeon, a noted archaeologist and explorer. His book bears date May 20th, 1886. He takes the ground that ancient Egyptian civilization came from Central America. But this is simply a conclusion arising from certain facts, upon which everyone may base his own particular theory. While not admitting Le Plongeon's conclusions, I, with everyone else, must be willing to admit the truth of certain of the unquestioned premises upon which he bases his conclusions. Dr. Le Plongeon claims to have discovered a complete hieratic alphabet of the Mayas, and to have found from the numerous mural inscriptions existing that this alphabet is almost *identical* with the Egyptian hieratic alphabet, according to the famous scholars Champollion, Le Jeune and Bunsen. In his book he gives a comparison of the two alphabets; with the result that a person is almost startled in the examination.

The Maya hieratic alphabet, according to Le Plongeon, consists of twenty-three sounds, (for the alphabet is phonetic). The Egyptian hieratic alphabet, according to Champollion, Le Jeune and Bunsen, consists of twenty-one sounds, (for this alphabet is also phonetic). A in Maya is represented by three different characters. The three Maya characters are entirely distinct from each other, but each one has its counterpart in the three Egyptian characters for A. B in Maya has two different characters; in Egyptian three. The two Maya charac-



ters are identical with two out of the three Egyptian characters. C in Maya has three characters; in Egyptian one; the one Egyptian is very much like one of the three Maya characters. H in Maya has four characters; in Egyptian three. Two of the three Egyptian characters are identical with two of the Maya characters, and the third Egyptian character is almost identical with one of the remaining two Maya characters. I in Maya has one character; in Egyptian one; they are identical. K in Maya has five characters; in Egyptian six. The five Maya characters are almost identical with five of the six Egyptian characters. L in Maya has two characters; in Egyptian three. The two Maya characters may be said to be identical with two of the three Egyptian. M in Maya has three characters; in Egyptian four. The three Maya characters have their almost exact counterpart in the Egyptian. N in Maya has four characters; in Egyptian two. The two Egyptian characters are exactly like two of the four Mayas. O in each language has but one character—almost identical. P in Maya has three characters; in Egyptian two. The two Egyptian characters are identical with two of the three Mayas. PP in Maya has two characters; in Egyptian two—one pair being identical, and the other bearing close relationship. T has three characters in Maya; in Egyptian three—one pair being identical, and the others bearing some resemblance to each other. TH has one character in each language—identical. U in Maya has three; in Egyptian one. The Egyptian character is the exact counterpart of one of the three Mayas. X in Maya has two; in Egyptian three. The resemblance in this one case, and in this case only, is slight. Y has three characters in Maya; two in Egyptian. The two Egyptian characters are exactly like two of the Mayas. Z and CH in Maya are absent from the Egyptian alphabet. Another form of CH in Maya has one character; in Egyptian two. The one Maya is exactly like one of the two Egyptian. TZ has one character in each—identical. G in Maya has two; in Egyptian one. The one Egyptian is almost the exact counterpart of one of the Maya characters. E in Maya has one; in Egyptian one. The two characters are alike, except that where the Egyptian sign has two strokes the Maya has but one.

Le Plongeon is undoubtedly accepted as authority; but to show that he is not alone in his theory I quote from the famous work, "Atlantis, the Antediluvian World," by Ignatius Donnelly. This work has for some time been recognized as high authority. It will be seen that Donnelly, some years ago, when he wrote, approaches the discovery that Le Plongeon has just completed and given in a perfected state to the world:

"It would appear as if both the Phœnicians and Egyptians drew their alphabet from a common source, of which the Maya is a survival, but did not borrow from one another. They followed out different characteristics in the same original hieroglyph, as, for instance, in the letter B. And yet I have shown that the closest resemblances exist between the Maya alphabet and the Egyptian signs—in the C, H, T, I, K, M, N, O, Q, and S—eleven letters in all; in some cases, as in the N and K, the signs are identical; the K, in both alphabets, is not only a serpent, but a serpent with a protuberance or convolution in the middle. If we add to the above the B and U, referred to in the 'Proceedings of the American Philosophical Society,' we have thirteen letters out of sixteen in the Maya and Egyptian related to each other. Can any theory of accidental coincidences account for this? And it must be remembered that these resemblances are found between the *only two phonetic systems of alphabet in the world.*

"Let us suppose that two men agree that each shall construct apart from the other a phonetic alphabet of sixteen letters; that they shall employ only simple forms—combinations of straight or curved lines—and that their signs shall not in anywise resemble the letters now in use. They go to work apart: they have a multitudinous array of forms to draw from—the thousand possible combinations of lines, angles, circles and curves; when they have finished, they bring their alphabets together for comparison. Under such circumstances it is possible that out of the sixteen signs one sign might appear in both alphabets; there is one chance in one hundred that such might be the case; but there is not one chance in five hundred that this sign should in both cases represent the same sound. It is barely possible that two men working thus apart should hit upon two or three identical forms, but altogether impossible that these forms should have the same significance; *and by no stretch of the imagination can it be supposed that in these alphabets so created, without correspondence, thirteen out of sixteen signs should be the same in form and the same in meaning.*"

Having incontestibly, as I think, proved that the Egyptian method of writing was once known and used for inscriptions upon this continent; I would like to have some opponent of this work tell me what he thinks of the coincidence that Joseph Smith should have selected Egyptian as the original form of writing, in which a part of the Book of Mormon is engraved, out of the countless languages which have been used since the earth was first inhabited. The answer which I have heard, that it was only an accident, is scarcely fit to be offered by a reasonable man, or to be entertained for an instant. In the first place, Joseph Smith knew nothing about languages except his own, and comparatively little about that, when he first saw the plates upon which the Book of Mormon is engraved. But if he had known as much as the wisest philologist then living, he could not have known that Egyptian would be the language proper to select for this purpose, because no antiquarian, however deeply versed in the hidden things pertaining to ancient civilization in these lands, knew anything definite concerning the inscriptions existing in Central America. Long after 1827, the world was still in complete ignorance on this subject; and it is clearly proven from the works that I have referred to that the question was not definitely and fully settled until May, 1886. We have seen that Donnelly is on the verge of the discovery made and given to the world by Le Plongeon. The copy which I have of "Atlantis" was copyrighted in 1882—fifty-five years after Joseph Smith received the plates; and Donnelly had not even then discovered the entire truth. I do not understand how anything more convincing could be offered on this point.

The main fact being proved, one of the details suggests itself, and may be of interest. According to the Book of Mormon the Egyptian language, which was known to Nephi and which was transmitted undoubtedly by him to those who succeeded him as leaders and historians among his people, answered for them very much the same purpose which Latin answered to the English and French people of two centuries ago. It was a very common practice in the 17th century, and even later in England and France, to make inscriptions on public structures, churches, courts of law, hospitals, monuments, etc., in the Latin language; and this practice is not entirely obsolete even in this day. According to archaeologists, where are traces of the Egyptian language found in this Hemisphere? Upon the ruins of temples, and other public buildings. Just as Latin is unknown to the majority of the people of England

or France to-day, so is it more than possible that this Egyptian hieratic was not the common language of the people who inhabited Central America when those inscriptions were made. It was probably the language known only to a priesthood, or to the governing powers.

Now we proceed to the other language—Hebrew. Again I quote from "Atlantis:"

"One of the most ancient races of Central America is the Chiapenec, a branch of the Mayas. They claim to be the first settlers of the country. They came, their legends tell us, from the East, from beyond the sea.

"And even after the lapse of so many thousand years most remarkable resemblances have been found to exist between the Chiapenec language and the Hebrew."

In "North Americans of Antiquity," one Senor Melgar, a Mexican scholar, gives a number of words from the Chiapenec and the Hebrew, with their English equivalent. I quote it as follows:

ENGLISH:	CHIAPENEC:	HEBREW:
Son,	Been,	Ben.
Daughter,	Batz,	Bath.
Father,	Abagh,	Abba.
Star in Zodiac,	Chimax,	Chimah.
King,	Molo,	Maloc.
Name applied to Adam,	Abagh,	Abah.
Afflicted,	Chanam,	Chanam.
God,	Elab,	Elab.
September,	Tsiquin,	Tischiri.
More,	Chie,	Chi.
Rich,	Chabin,	Chabic,
Son of Seth,	Enot,	Enos.
To give,	Votan,	Votan.

If this identity of words does not show clearly that the Maya people must at one time have known Hebrew as well as Egyptian, then there is nothing in the science of philology. I go further and assert that, from the similar names applied to Father and Adam, the Chiapenec race not only once used the Hebrew language but once knew the Hebrew religion and the Hebrew history.

Having incontestibly proved, as I think, that the Hebrew language must have been known and used by the Maya people, or a branch of that people; I would like to have some opponent of this work tell me what he thinks of the coincidence that Joseph Smith should have selected Hebrew as the common language of the people about whom he was writing.

Again the answer which I have heard, that it was only an accident, I consider ridiculous. If Joseph Smith had made Hebrew the language of the priests, in which inscriptions would likely be made, and Egyptian the common tongue of the people; even then the coincidence would be startling. But when the Book of Mormon states that Egyptian was the learned language and that Hebrew was the mother tongue of the people, nothing can be said but that it is conclusive. Sectarian ministers and people of the world scoff at the miraculous manner in which we claim the Book of Mormon was brought forth. But when they believe for a moment that such a series of accidents could occur as that an unlearned youth could produce a work developing such wondrous truths, they swallow a greater miracle than all that is recorded in holy history since the days of Adam.

From the foregoing proofs we can summarize three conclusions:

1st. The Book of Mormon speaks of two languages which were known to the people of Nephi—Egyptian, the learned tongue, not in common use; and Hebrew, the mother tongue of that people, used in their daily intercourse with each other.

2nd. Archaeologists and philologists have proved that Egyptian and Hebrew were once used by an ancient people or peoples in this Hemisphere—Egyptian as the learned language, in which inscriptions were made; and Hebrew as the common language of the people.

3rd. The scientific discoveries developing the fact last stated had not been made at the time that Joseph Smith gave to the world his translation of the Book of Mormon. Therefore, he could not, of his own knowledge, or by the aid of all the human learning in the earth, have originated any such statements; for there was not a mortal man on the face of the globe who knew these facts.

## TOPICS OF THE TIMES.

BY THE EDITOR.

IT is a remarkable feature in the experience of the Latter-day Saints that, though they have had their troubles and their misfortunes, and been made the victims of plots, they have always come out of their difficulties stronger and more influential than they were when they entered upon them. In the language of common life, they would be called a lucky people, and are successful in whatever they undertake—that is, they reach the point, sooner or later, for which they start.

This seemed to be a characteristic of the Jews; and I am very forcibly reminded of the parallel between our position now and the position of the Jews under Ahasuerus, in the days of Esther.

There was a man in those days by the name of Haman, who had conceived a violent antipathy to the Jews, and who gave them the same character, in speaking of them to Ahasuerus, that the enemies of the "Mormons" now give them.

He said: "Their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them."

He advocated their destruction, and proposed to give a large sum of money himself to the king's treasury in order to accomplish that end. The edict which he desired was issued, and he took care to arrange for the plunder that would follow their destruction. He doubtless expected to get a good share of that, besides having the money that he had offered the king, and which the king refused to take. I have no doubt that he counted with entire certainty on accomplishing his end—with as much certainty as the authors and advocates of the Edmunds-Tucker law from this Territory did as to the results they would achieve by its passage.

By a remarkable interposition of Providence the blow which was aimed at the destruction of the Jews was averted, and the principal object of Haman's enmity—Mordecai—became the most honored man in the kingdom. Then Haman's wise men and his wife told him that,

"If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him."

It seems that the Jews had the credit then of being a fortunate people, and even their enemies recognized the fact that the plots which were framed against them did not succeed.

The result in this case to which I refer is well known. The high gallows which Haman had prepared on which to hang Mordecai became the instrument of his own death. He had built the gallows, and he was hung from it.

A glance backward at our history illustrates the truth of the prediction which was made in ancient times concerning Zion, that

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn."

One may peruse the long list of names of those who have fought against Zion, commencing with the first persecutors of the Prophet Joseph, and ending with the late Governor of this Territory, and the truth of this statement of the prophet is fully exemplified. No man that has ever arrayed himself against the Latter-day Saints has prospered in his efforts. The visible curse of God has appeared to rest upon all such from the very outset, and they have come, in many instances, to disgraceful, disreputable and ignominious ends. No matter how high these men have been, or how great the influence they have appeared to wield, all these advantages have melted away after they have taken a stand against the work of God. In fact, so general has this been that I can scarcely recall at this time a single instance of an individual who has taken this position and met with even common prosperity afterwards. To say the least, this is exceedingly remarkable.

Take the list of officials who have plagued us in our Territory by their opposition and their plots to destroy the people's liberties, and can one be found who has gained any honor by this course, or who has not come to disgrace sooner or later? The Governors and Judges who have become the open enemies of the people have been, in every instance, despised by their fellows. But those of them who have treated the people as fellow-citizens have preserved the respect of the people of the Territory, and their names are mentioned with kindness; and not only this, they have been respected by former associates, and have gained credit among all decent people because of the fairness of their administration.

This Edmunds-Tucker law is now to be tried, and I am forcibly reminded of the quotation which has been made from the Prophet Isaiah in these Topics concerning the multitude that should fight against Zion. That prediction has been clearly fulfilled thus far, and it will be more strikingly fulfilled hereafter. Our enemies have, like the hungry man who dreamed he was eating, awakened and found that they are empty; or like the thirsty man who dreamed that he was drinking, and awoke and found that he was faint and his soul had appetite. The Tucker bill will not answer the purpose of these creatures; and no bill that could be framed, however skillfully drawn, or however unanimously passed, would please them. It is easy to state that they will be as much disgusted with this Tucker bill as we are, and that it will bring them no more comfort or satisfaction than the law of 1862 did, or the Poland law, or than even the Edmunds law does, for it has signally failed to make any impression on the faith or the *morals* of the Latter-day Saints. It will accomplish its purpose in this: it will test the faith of the Latter-day Saints. It will give them an opportunity of exhibiting the qualities with which they are endowed. It will also give those who favor it an opportunity of showing their hatred to God's work, and thereby contribute to fill the cup of their iniquity. Until this is filled, those terrible destructions which God has said shall come upon the guilty inhabitants of this land cannot be let loose.

I AM greatly impressed with the awkward position which the parents among the Latter-day Saints occupy in regard to the education of their children at the present time in this Stake. I speak of this Stake, but my remarks will apply to all the Stakes excepting Logan and Utah. In this Stake there has an Academy been started within a short period, in which children are taught the primary branches of education and, with them, the principles of our religion. Thus far its operations have been attended with the best of results. It is the only school of the kind at the present time in the Stake.

But children who wish to learn the advanced branches of education are still under the necessity of either going to the University, which is a secular school, and in which no principles of religion are taught, or going to one of the several sectarian schools that are established in our city. Of course, the latter cannot be thought of by a Latter-day Saint who has the future welfare and happiness of his children at heart.

There are, therefore, these two alternatives presented to parents; either to expose their children to secular or sectarian influences, or let them go without a knowledge of these advanced branches.

Every parent knows what secular teaching is likely to result in. He also knows the effects that would follow attendance at these sectarian schools. It requires all the care that is possible, and all the teaching on the side of right, to fortify children against skeptical influences. The world is full of these, and children imbibe them from the papers and books which they read; and unless they are taught in the principles of their religion, experience has shown us, in numerous instances, that they are apt to grow up infidel to the religion of their parents. The thought of this is shocking to contemplate by all parents who live their religion, and who also have the future happiness of their children at heart.

It seems to me that there is something radically wrong in the condition of affairs which compels Latter-day Saint parents to accept either of the alternatives that I mentioned above. Of all people in the world we should be well educated. Our future destiny, if we believe in it as we should, ought to impress us with the value of proper culture. Our children should have every advantage that the age affords. But above all, with these advantages they should have religious instruction in that faith which we prize so highly, and which we know is the religion of heaven, embracing, as it does, every true principle that pertains to man's development here and exaltation hereafter.

Of course, if the choice must be made, it would be preferable to have our children grow up ignorant of many useful branches of knowledge, than to have them become infidel. Boys or girls, however well educated they may be, who have lost faith in the gospel cease to be objects of interest to one who loves Zion. They have lost all their value and are no longer to be counted as factors in the building up of the Kingdom of God.

There is no necessity, however, for us to be compelled to choose the alternative of ignorance. I think, with proper efforts, means can be raised among our people—public-spirited parents—to establish a school in our midst that will be a credit to our country, and will furnish to our children the best education in the higher branches of learning.

This is a subject worthy of the consideration of all, and especially of those who are free to act and have liberty to go to and fro, and can take the necessary steps to accomplish this end.

In speaking thus, however, I do not wish to convey the idea that the Brigham Young Academy at Provo, and the Brigham Young College at Logan, do not furnish good facilities of the desired kind. I think very highly of both those institutions. But the expense of sending children from this city to either of these places, where a man has a large family, puts these schools out of the question for him. He cannot afford the expense incident to sending his children that distance. Besides, many parents are reluctant to have their children go away from home influences, and in many families their help is needed when they are not engaged at school.

## A LIFE SKETCH.

BY ELDER E. B.

*(Continued from page 87.)*

IN the fall of 1864, we were first brought under the fire of the enemy, and realized what the rattle of musketry and the roar of artillery mean when the missiles of death are aimed at the particular spot where one may chance to be. Later in the season we were assigned a position at Meade's Station, facing Petersburg from the south. Here we remained during the Winter, except when called away for temporary duty, and were more thoroughly instructed in the art of war.

In the Spring of 1865, on the 25th day of March, active field operations were commenced in our vicinity, by General Lee, who made a bold and successful dash upon our entrenched line, Fort Steadman, and its supporting batteries were captured, and through the gap thus made the hostile army hastened; putting our own surprised troops to a complete rout.

Our quarters were not much over a mile from the scene of conflict, and with the first sound of battle, at early dawn, we sprang to arms and hurried off to meet the foe. Emerging from behind some sheltering hills we were halted in a ravine, formed in line of battle, and then ordered forward. Climbing to the top of the bank before us, a wide field spread out in our front, and the enemy was there to meet us. Our presence was greeted with a rattling volley of musketry, but without returning the salute we pushed on. Then as we saw friends and fellow-soldiers fall in death's embrace an insatiable thirst for blood seized upon us. The revelry of death was ours to enjoy. Our advance drove the enemy back, and concentrated his forces. The forward movement, which thus far had been well sustained, was checked; and we took position in a long and deep trench which had been dug for draining purposes. There was perhaps a foot of mud and water in it, but discomfort on that account was compensated by the friendly shelter of its banks.

Being the color company we were made a conspicuous target for the gunners of the enemy. We voted them good shots, and in return they shelled us maliciously. They tore great rents in our flags, and the huge missiles of death made ugly holes in the ground around about us. Showers of sand fell upon us, but we still clung to the ditch. When we had thus fought for perhaps an hour, the enemy showed unmistakable signs of wavering. Our commanding officer gave some distinct order, when, as if actuated by a single impulse, the troops sprang from the ditch, and, without fixing bayonets, started for the foe. The latter broke and fled. Then ensued a race between the opposing forces for a high embankment not far

from where the battle had been fought. Here the Southern troops hoped to make another stand, and on a shorter line. But our right had been swung so far around the enemy's left, that the embankment was nearly equi-distant from both armies, and as a result the blue and the gray, in confused masses, jumped over it together. Many of the latter continued the retreat; but others tried to separate and rally. For a brief period shots were exchanged at a twenty-foot range, when the Union troops coming up in overwhelming numbers the conflict ceased. Some of the enemy surrendered, while those who could, hurried on through the works they had captured in the morning and were soon safely sheltered behind their own fortifications, which at that point were distant from ours scarcely more than a stone's-throw.

We were delayed a short time at the embankment securing our prisoners, and in the meantime all the enemies' forces had cleared the field, and when we again moved forward to repossess our works, a terrific fire from all sorts of arms was opened upon us. But owing to the higher position of the enemy and our advance the missiles of death passed harmlessly above our heads, and on that part of the field not a man was left. The distance we had to traverse until our entrenchments could afford us their friendly shelter was not great, but none of us tarried much while passing over it.

Shortly after our line was reestablished a white flag was run up by the enemy, and the firing ceased. A conference of officers was held between the two lines and an exchange of the dead and badly wounded was arranged. Details of soldiers were made to search the field, and during the lull in the conflict a goodly number of men from the respective armies met each other about midway between the lines and jocularly began discussing the merits of the battle just ended. When the flag of truce was lowered desultory firing was resumed, and our mutual thirst for each others' blood revived.

To illustrate the fortunes of war, or, rather, what I prefer to regard as the providences of a good God, one or two known narrow escapes from death in this battle will be mentioned. In one instance a piece of shell nearly as large as a brick passed between the man at my side and myself, and lodged in the bank directly in front of me. It tore the back of his blouse to shreds, and slightly wounded him, but left my clothes even unharmed. As we were at the time standing jammed together in a ditch, I have always regarded my escape from death on that occasion as something miraculous, but long after this a shell exploded so near that the concussion half knocked me down.

These instances and others which will be related hereafter, are offered solely for the purpose of illustrating the care which the Almighty exercised to redeem a covenant that had been vouchsafed in answer to the prayers and faith of my mother. What this was will be told in the proper place.

*(To be Continued.)*

CONGENIAL OCCUPATION.—The man or woman who engages in some congenial, regular work, will never be on the brink of despair; their names will never be chronicled in the list of self-destroyers, for in idleness alone is despair. Work chases it away, no matter how thickly the clouds may have gathered. Nature is one vast workshop, teeming with millions of busy workmen. If we follow in their footsteps all will be well. The beauties, the gifts and glories of nature may be seatreced around us in great profusion, yet she demands toil to reach out and grasp them, and utilize them to our fancies and wants.

## THE TIME IS NIGH.

MUSIC BY J. S. BRANWELL.

*Moderato.*

The time is nigh, that hap - py time, That great, ex - pect - ed, <sup>3</sup>bles - sed day, When  
The prophe - cies must be ful - filled, Though earth and hell should dare op - pose; The  
count - less thousands of our race Shall dwell with Christ, and Him o - bey.  
stone out of the moun - tain cut, Though un - observed, a king - dom grows.

Soon shall the blended image fall—  
Brass, silver, iron, gold and clay;  
And superstition's dreadful reign  
To light and liberty give way.

In one sweet symphony of praise  
The Jews and Gentiles will unite;

And infidelity o'ercome,  
Return again to endless night.

From east to west, from north to south,  
The Savior's kingdom shall extend,  
And every man in every place  
Shall meet a brother and a friend.

## ENIGMA.

BY W. F. CRITCHLOW.

My first is in Jupiter not in Mars;  
My second is in Moon, but not in stars.  
Without my third, I here insist,  
Kolob nor Herschel would now exist.  
If Venus, Uranus or Saturn you scan,  
My fourth you'll not see for it's not in the plan:  
But just look at Mercury, on a clear starry night,  
My fourth you *will* see most plainly in sight.  
My fifth may be found, I truly declare,  
In the cluster of stars called "The Great Bear."  
While viewing those heavenly orbs afar,  
Behold my sixth in the "Polar Star."  
Whenever a "comet," the clown among stars,  
Makes it's appearance betokening wars;  
Then look for my seventh, taking a ride  
In the center, perchance the comet to guide.  
While gazing aloft, I'm sure, if you'll try,  
My eighth you will see in the sweet by-and-by.  
My whole, if combined in their proper relation,  
Is a part of the gospel of life and salvation.

IRRESOLUTION.—In matters of great importance, and which must be done, there is no surer argument of a weak mind than irresolution. To be undetermined where the case is so plain, and the necessity so urgent; to be always intending to lead a new life, but never to find the time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.

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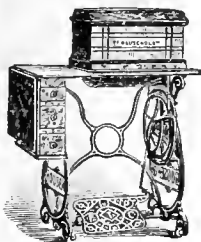
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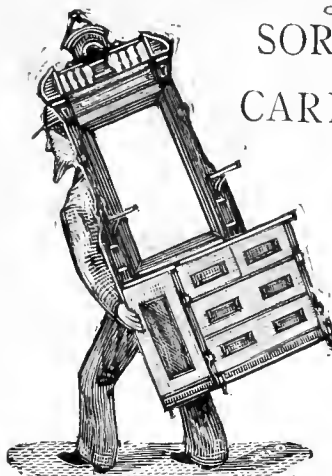
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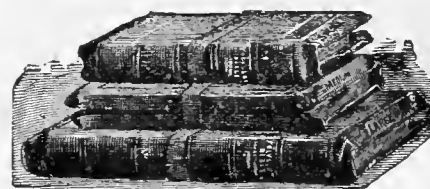
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